

The Lion

November 2009 Vol. CXXXIV, No. 11

An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

PROCESSED

Founded 1875

NOV 13 2009

GTU LIBRARY

Father Zacharias
on Love for God

ARCHIMANDRITE ZACHARIAS, in *The Hidden Man of the Heart*, declares at the end of Chapter 5 :

PRAYER is a matter of love. Man expresses love through prayer, and if we pray, it is an indication that we love God. If we do not pray, this indicates that we do not love God, for the measure of our prayer is the measure of our love for God. St. Silouan identifies love for God with prayer, and the Holy Fathers say that forgetfulness of God is the greatest of all passions, for it is the only passion that will not be fought by prayer through the Name of God. If we humble ourselves and invoke God's help, trusting in His love, we are given the strength to conquer any passions; but when we are unmindful of God, the enemy is free to slay us."

The Bidding Prayer from the *Book of Common Prayer* 2009

For the Faithful who have run short on ideas for their daily prayers, may we direct their attention to the "Bidding Prayer" from the Prayer Book beginning at page 289:

GOOD Christian people, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, in perfectness of love, and in the witness of visible unity; and more especially for that Church planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops (and herein more especially for Ignatius of Antioch our Patriarch, Philip our Metropolitan, and Basil our Bishop, that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

Ye shall pray for the President of these United States and for the Governor of this State and likewise for all others that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

And ye shall pray for a due supply of persons fitted to serve God in the Sacred Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

Ye shall pray for all the people of these United States that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray for all who travel by land, by water, or by air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Ye shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men.

Ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all the Saints, who have been the choice vessels of his grace and the lights of the world in their several generations; chiefly in the glorious and most blessed Virgin Mary, Mother of Jesus Christ our Lord and God, and in the holy Patriarchs, prophets, Apostles, and martyrs. Pray ye unto God, that through their intercessions, we may have grace to direct our lives after their good examples; and, this life ended, we may be partakers with them of the life everlasting.

Finally, ye shall commend unto God's mercy all other his servants and handmaids, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace that, at the day of the general resurrection, we and all they which be of the mystical Body of Christ, may altogether be set on his right hand, and hear that his most joyful voice; Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world.

And now, brethren, summing up all our petitions, and all our thanksgivings, in the words which Christ hath taught us, we make bold to say, Our Father... §

St. Mark's Parish

1405 South Vine Street

Denver, Colorado 80210

The Antiochian Greek Orthodox Archdiocese of North America

Diocese of Wichita

303-722-0707

www.WesternOrthodox.com

The V. Rev'd Fr. John C. Connely, jcc@westernorthodox.com

The V. Reverend Donald David Lloyd, D.D. Rector Emeritus

The Rev'd Deacon Vladimir McDonald

The Rev'd Deacon Mark Douglas Saunders

28 October 2009, SS. Simon and Jude, Apostles

Dear Clergy and Faithful of St. Mark's Parish,

With thanks to God for His many mercies we are soon to begin a New Church Year on Advent Sunday, November 29th. It is also time to think about the Year that is closing and to reflect on the events of that Year and the value they represent. There is value in good government, good schools, good companies and businesses, and in good churches. However, my guess is that most of us find more value in the immediate circumstances of each of our lives. That is the matter close at home. Family, friends, companions in creative activity, exploration, learning, writing, and prayer matter most. Every one of these immediate relationships can be hallowed and motivated and blessed by intercessory prayer.

On the front page of this November LION we quoted Fr. Zacharias:

"PRAYER is a matter of love. Man expresses love through prayer, and if we pray, it is an indication that we love God." *-The Hidden Man of the Heart, Chapter 5*

It would seem that "Man expresses love through prayer" also applies to every parent, child, brother, sister, friend, colleague, worshipper, worker, and teacher that we know. Given the Divine Liturgy (Mass) of the Church is the most concentrated meeting of Heaven and Earth possible, it would seem most helpful to every Christian soul to go to Mass and to do so consciously, devoutly, and with earnest prayer. We offer prayers to our Lord Jesus Christ, the absolute God, for all the people in each of our lives. The Liturgy is rich in Sacred Lessons, Sacramental Grace, Divine Praises, formal Intercessions, devout standing and bowing and kneeling and confessions of faith and repentance. What an opportunity to "express love through prayer" in each of our own intentions brought before the Altar.

So, plan to wrap up this Year with prayer at the head of the list of activities for each day and to launch into the New Year of Grace beginning Advent Sunday with this priority. Fr. Zacharias continues "prayer is the measure of our love..." and the summary of the Great Commandments.

In addition Holy Mother Church asks you to remember the duty of every Believer to Tithe a measure of cash and labor and charity for the purposes of Christ's Church in this world. You can return a Pledge to the Church Office by putting a Card in the Plate, sending in a note with a stamp on it, or, just join the 21st century and send an e-mail to our Treasurer, Stephen Greenlee at : sgreenlee@gmail.com

Yours in Christ, Fr. John

A GIFT FOR JESUS

gift, our heart. To Him who was born as at this time for us, let us offer our whole heart and mind and strength. Amen. §

WHAT has thou that thou didst not receive? (I Cor. 4:7)

What would you give to Jesus, since it is His birthday we will be celebrating at His Holy Nativity?

Amidst all the thoughts of what to give to this relative and that friend, shouldn't our first thought be... What will I give to Jesus?

Should we not give our time to attend all the Advent Services and all services offered at this Holy Season? Should we not tithe? Since in Proverbs we read "Honor the Lord with thy substance with the first fruits of thine increase: So shall thy barns be filled with plenty and thy presses shall burst out with new wine" (Prov. 3:9,10). In the Gospel of St. Luke (3:38) we read "Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Should we not help some needy person? Not just put a check in the mail to our favorite charity, but go in person and see what we can do? Shouldn't we visit the sick? These are true gifts to Jesus. As He said, "...as you do it to the least of these you have done it unto me."

Christmas is also for forgiving as well as for giving. Should we not be willing to forgive others as we are forgiven, as Jesus taught? What better time to be forgiving (and forgetting). We should be as willing to forgive others, as taught, as we are eager for pardon for ourselves. St. Augustine said: "The only remedy which will deliver us from the great evils of worldliness is to forgive as we wish to be forgiven." What better time to be forgiving (and forgetting) than in the holy Season of Advent which will soon offer its spiritual graces to us? Forget past hurts and grudges, and forgive ourselves as well. And begin to accept the great gift of forgiveness in the Sacrament of Penance.

This holy Advent let us prepare the way of the Saviour and as we kneel at the Christmas Crib let us make our gift to Jesus our First thought and in that give our very best

This mediation is offered by one of our Benedictine Oblates, Sister Sophia, who is soon to move to the Monastic foundation of Christminster at Hamilton, Ontario. Through the generosity of Reader Polycarp Sherwood a residence has been renovated just across Cannon Avenue from Christminster



ster Priory and the Chapel of Our Lady of Glastonbury. The object of this residence is to provide a home for one or more female monastics. Dom James has blessed this project. Christminster and the Chapel received the Antimension and Holy Oils and blessing from Metropolitan Hilarion of New York and is therefore under the Moscow Patriarchate. The Russian Church appears to have some zeal for Orthodox Christian work in Canada. Thanks be to God.

Fr. Patrick H. Reardon reminded us last week at a magnificent Retreat at St. Laurence Campus at Tallahassee Creek, that every Parish owes back to the Mother Church in every generation: a Priest, a Deacon, a Monk, and a Nun.

We might add to that list other parochial developments : Seminarians, a choir of men and boys, mixed choirs, Soloists, Altar Guilds, Acolytes, Readers, Eagle Scouts, Rhodes Scholars, Prayer Warriors, Ushers, Door Keepers, Church Women, or simple Taper lighters who burn candles weekdays and Sunday with their God-pleasing Intercessions.

So far St. Mark's has offered, in 18 years: five Priests, two Deacons, maybe eight Subdeacons, numerous Readers and Acolytes, St. Stephen's Course Scholars in every of fifteen years, as many as three at a time, and has participated directly in the new foundation of (by converting the Benefactors, our Canadian friends... catechized and Chrismated at St. Mark's) an entire Monastery obedient to Dom James at Christminster, and, this month, a potential new Convent under the direct protection of Metropolitan Hilarion of the Moscow Patriarchate, thanks be to God.

BOOKS, ICON PRINTS, AND MANUALS OF DEVOTION

SUGGESTIONS FOR ADVENT AND CHRISTMASS GIVING FROM LANCELOT ANDREWES PRESS

Most of our Orders are filled from sales by Credit Card or PayPal on :

www.AndrewesPress.com

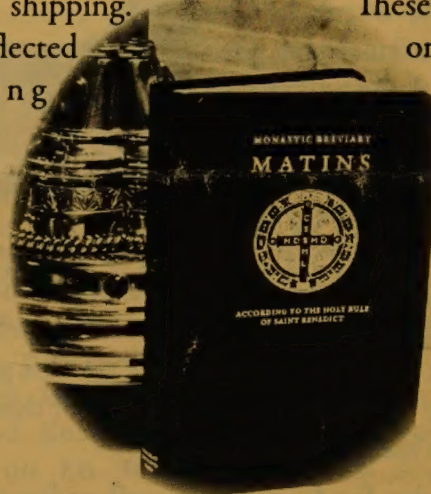
Or, by the expediency of an old fashioned cheque or money order at:

LA Press

PO BOX 460186, Glendale, CO 80246



Another popular volume offered at a Sale price from 11 November to 13 December is *The Monastic Breviary Matins* which offers 1,300 pages of the Psalms, Canticles, Patristic Sermons, and Lessons of Benedictine Matins in English and compatible with the Day Offices (Monastic Diurnal) also published by Lancelot Andrewes Press. For one month we will offer this extraordinary volume for \$35 USD including postage to USA addresses. For Canada please add \$ 2 and overseas \$ 12 postage for Priority shipping. These prices will be reflected on our website ordering process.



BEGINNING 11 NOVEMBER, VETERANS DAY UNTIL ST. LUCY'S DAY, 13 DECEMBER, *THE BOOK OF COMMON PRAYER, 2009* FROM LANCELOT ANDREWES PRESS WILL BE ON SALE FOR \$10 EACH.

For web orders and mail orders please add \$5 for S/H.

For bulk orders of five or more please call 303-722-0707 to get a better S/H price. This offer is thanks to the philanthropic department that funded the BCP project and who is supplementing the actual costs of press and printing. Lord have mercy.

Many icon prints are available in a ten inch size for \$22 which includes USA postage. Mounted prints include the Anastasis (Resurrection of Christ), Our Lady of Walsingham, Our Lady of Glastonbury, each of the four Eastern Doctors (Ss. Basil, Gregory, Athanasius, John Chrysostom) and four Western Doctors (Ss. Augustine, Ambrose, Gregory the Dialogos, Jerome) with Cecilia, Katherine of Alexandria, Agnes, Stephen and Laurence, Paul the Apostle and Peter the Apostle, Benedict, etc.

Other books of interest include the *Monastic Diurnal* (\$55), *St. Dunstan's Plainsong Psalter* (\$30), the *St. Ambrose Prayer Book* (\$30), *The Private Devotions of Lancelot Andrewes* (\$25), the four volume *Commentary on the Psalms* by John Mason Neale and Littledale (\$175), and a number of Devotional booklets to be found on www.Lulu.com

St. Austin's Plainsong Missal in Seasonal volumes, *A Scriptural Rosary*, *The General Rubrics of the Monastic Diurnal*, *Confession for Christians*, the *Church Calendar 2010*, and *A Lectionary for the Year 2010*.

We hope that some or all of these publications will serve those who worship the Triune God in English. \$

REDEMPTION IN CHRIST

The V Rev'd Patrick Henry Reardon of All Saints Parish, Chicago
This essay is so congruent with Chapter six of The Hidden Man of the Heart by Archimandrite Zacharias, which are studying on Saturdays that I could not resist publishing it here. -JCC

IRENAEUS OF LYONS, in the second century, explicitly joined together two Christological themes from different periods of St. Paul's ministry: Christ as the new Adam (1 Corinthians and Romans) and Christ as Head (Colossians and Ephesians).

Irenaeus took Paul's concept of "the re-heading of all things in Christ" (anakephalaiotas-thai ta panta in Christo---Ephesians 1:10) and made it the unifying center of his theology. Like Paul, Irenaeus saw the "recapitulation" in Christ as both cosmic and historical.

Since both human existence and all of nature fell in Adam, God sent His Son to be the New Man, who would restore and transform all things. By the Incarnation, "the Word saved that which really existed---the humanity which had perished---effecting by means of Himself that communion which should be held with it, and seeking out its salvation." Because man fell in the flesh, it was proper that he should be redeemed in the flesh: "But the thing which had perished possessed flesh and blood. For the Lord, taking dust from the earth, molded man; and it was upon his behalf that all the dispensation [oikonomia] of the Lord's advent took place. He Himself, therefore, had flesh and blood, recapitulating in Himself not just anybody, but that original handiwork of the Father, seeking out the very thing which had perished" (Against the Heresies 5.14.2).

What humanity lost in Adam, it regained---transformed---in Christ. When God's Son became man, "He commenced afresh the long line of human beings, and furnished us with salvation in a succinct, inclusive manner, so that what we had lost in Adam---namely, to be according to the image and likeness of God---that we might recover in Christ Jesus" (3.18.1).

Among the heresies chiefly refuted by the early Christians (as early as the Johannine literature and Ignatius of Antioch) was Docetism, the heresy which contended that the divine Christ was human only in appearance. Irenaeus continued the refutation of that heresy. Were its thesis true, he explained, Christ could not have saved us, because our res-

toration had to be effected in the same flesh that fell. That is to say, if God's Word, "not having been made flesh, only appeared to be in the flesh, His work was not a true one. But what He appeared to be is exactly what He was: God recapitulated in Himself the ancient formation of man, that He might kill sin, deprive death of its power, and vivify man; and therefore His works are true."

Irenaeus speaks of three major moments of our redemption: the Word's initial assumption of our humanity, His death to liberate us from sin, and His victory over death by the Resurrection: "For it behoved Him who was to destroy sin, and redeem man from under the power of death, that He should Himself be made that very same thing which he was, that is, man; who had been drawn by sin into bondage, but was held by death, so that sin should be destroyed by man, and man should go forth from death."



For Irenaeus, however, the Word's assumption of our humanity included, not only His initial adoption of human nature, but also His taking up the full process of a concrete human existence, from birth to death. In other words, the recapitulation of humanity was not completed solely in the Word's becoming flesh in the Virgin's womb, but in every moment of Jesus' life and experience. At every point in His earthly existence---and nowhere more than in death---the Word was becoming flesh and dwelling among us. God's Word, Irenaeus wrote, "passed through every stage of life, restoring to all communion with God" (3.18.7).

Hence, Irenaeus described the Incarnation as a biographical sequence: "He came to save all through means of Himself---all, I say, who through Him are born again to God---infants, and children, and boys, and youths, and old men. He therefore passed through every age." The Incarnation, for Irenaeus, was an historical process, a full human growth, in which a concrete human being, Jesus of Nazareth, took obedient possession of His destiny and vocation, as the Father revealed it to Him in the course and arrangement of His life."

The final stage of that human vocation was His death on the Cross, a death from which God raised Him up, utterly victorious: "Then, at the last, He arrived at death itself, that He might be the first-born from the dead, that in all things He might have the pre-eminence, the Prince of life, existing before all, and going before all" (2.24.4). §

Moviola Reviews

by Subdeacon John Brainerd

Editorial comment: Some readers have questioned the propriety of Moving Picture Reviews in an otherwise serious parish magazine. Our editorial opinion is that reviews of public entertainment are most helpful to Catholic families who don't want to waste their money or their time or their feeble grasp on morality on worthless, artless, ill written, ill performed, ill composed, trash at the picture show or on their TV by DVD rentals. Reviews of Moving Pictures are most appropriate in the LION. We have had Bishops who could write similar reviews of Casinos and Dance Halls but that is not our topic here. -JCC

Whip It

One thing that interests me about Hollywood movies is the little trends and patterns. One pattern I see from time to time is movies clustered around the same theme or topic. For example, back in 1991, there hadn't been a movie about Robin Hood in over fifteen years. So, it only made sense that Hollywood would release *Robin Hood: Prince of Thieves*, starring Kevin Kostner that year. However, what didn't make sense was that *Robin Hood*, starring Patrick Bergin and Uma Thurman, was also released that same year. I don't know why. Another pattern I see is the 'It' actress (or actor) of whatever year. Take for instance Helen Hunt in 2000. You couldn't turn around in a movie theater in 2000 without seeing a Helen Hunt movie (*What Women Want*, *Pay It Forward*, *Dr T. and the Women*, and *Castaway* were all release in 2000; *The Curse of the Jade Scorpion* was released in 2001). I don't think she is a particularly good actress and she doesn't have a very attractive onscreen presence either. So, I could never figure out what the whole point was.

Anyway, the latest 'It' actress, at least in the 'spunky, off-beat teenage coming of age' category, is Ellen Page. She starred in year before last's *Juno*, as the pregnant teen trying to decide whether to put her baby up for adoption, or raise the child herself. This year, she plays Bliss Cavendar in *Whip It*. The good news is, as 'It' actresses go, Page is a pretty good one. She is at times charming and funny, at other times serious or sad. Each of her performances that I have seen have been enjoyable.

In *Whip It*, Page's character Bliss Cavendar lives in the fictional small town of Bodeen, Texas, located about an hour outside of Austin. Bliss is seventeen, and trying to figure out what to do with her life. Her mother Brooke

(actress Marcia Gay Harden) won beauty contests in her youth. Brooke believes that the road to happiness for Bliss is to win beauty contests as well. As the film opens, Bliss is competing in yet another beauty contest. However, it appears that Bliss is not so sure about the value of these competitions, as she has accidentally on purpose dyed her hair blue, with the enthusiastic encouragement of her friend Pash (actress Alia Shawkat). I don't know that much about beauty contests, but apparently blue hair is not considered good form. Bliss' mother, and everyone else in the beauty contest ballroom, is horrified when Bliss makes her entrance.

A few days later, Bliss and Pash go shopping in Austin. There, Bliss sees a flyer about a roller derby event. So, the day of the roller derby, Bliss and Pash tell Bliss' Mom and Dad that they are going to a football game, and instead head to Austin for the roller derby. At the derby Bliss is enchanted by the action and mayhem. After the event, she approaches one of the players, Maggie Mayhem (Kristen Wiig). She tells Maggie that the roller derby players are her new heroes. "Well," Maggie responds, "Put on some skates, and be your own hero." Since this is a Hollywood movie, of course Bliss does. And, as you might expect, there is much sneaking out to 'attend an SAT prep class' when in fact she is going to roller derby practice, trouble at the beauty contests caused by too much roller derby, conflicts with Mom and Dad about what Bliss wants to do with her life, oh no, Bliss is not old enough to compete in roller derby, etc. She meets a boy in her new roller derby life. So, it is all pretty much what you'd expect from a Hollywood movie.

I must admit that I never quite bought the whole 'salvation by roller derby' premise of this movie. Sure, roller derby looks like fun, and with the crowds cheering them on, the roller derbyists certainly have an exciting time of it. I wanted to believe that Bliss had really stumbled onto something fulfilling, life changing. Roller derby did help Bliss figure out that she really didn't want to compete in beauty contests anymore. That was a step for her, to find something that was hers to do, and not her mother's. But, there just didn't seem to be more to roller derby than that.

That said, *Whip It* was still a fun and entertaining movie. Ellen Page is charming and beautiful in her role as the aspiring roller derby star. Her coworkers at the barbeque joint with the giant pig head on the roof (I can't remember the name of the place) are offbeat and funny. Her younger sister is sweet as the junior beauty pageant enthusiast. The actresses playing the roller derby ladies obviously had a

great time with the whole gig, clothes-lining and body-checking each other with gusto. Andrew Wilson hams it up as the roller derby ladies coach Razor, who can't decide if roller derby is as silly as it sometimes looks, or if it is in fact a serious sport.

I think I most enjoyed Bliss' parents, Brooke and Earl. Earl is played by Daniel Stern, one of the bumbling Wet Bandits of the *Home Alone* films. Here, Stern tones down his goofy persona, turning in a kindly, friendly performance as Bliss' father. Brooke and Earl appear to have married young, and have not really become what the world would call successful. They live in a small brick house on a cul-de-sac. Earl, a sports fan, sees his neighbor playing football with his sons. He hangs his head, as he knows he only has two daughters who are beauty pageant contestants. Brooke obviously has regrets about her own young adult years and unfulfilled beauty queen aspirations, cut short by their early marriage.

And yet, Brooke and Earl love each other. They enjoy each other's company. Neither is having an affair (a more or less standard event in a Hollywood movie). When troubles and conflicts come (or, what would be the point of making the movie?), they fight, but without malice or viciousness. They even flirt with each other from time to time. As a married person myself, in our current culture of 'alternative relationships', 'significant others', and just flat out 'whatevers', I am always encouraged to see a married couple portrayed in a positive light. In the film, they have what I would call a healthy, vibrant marriage. No they are not perfect. They are not Mary and Joseph. But, they do share their lives together, love their children, and love each other.

So, *Whip It* worked for me on several levels. I enjoyed the coming of age story, especially the interaction between Bliss and her friend Pash. I enjoyed the zany, goofy roller derby ladies, and their half serious, half crazy coach Razor. And, I enjoyed the Cavendar family, especially the healthy relationship between Brooke and Earl. I recommend *Whip It* as a fun, slightly offbeat Hollywood movie. Give it a look.

Quick Hits

Surrogates

Surrogates is a very interesting film, set in the near future, where most people live their everyday lives through 'surrogates', or fully realistic, human appearing robots.

Fully functional, down to the sense of touch and smell (I can't remember if they can smell, but why not?), the surrogates allow everyone to appear young and beautiful, to never grow tired, to live a seemingly better life than they could using their own bodies. Everyone, or almost everyone, lives their whole lives – work, play – through their surrogates. Bruce Willis plays a police detective who must investigate a series of murders of others' surrogates. As you might expect, he finds himself drawn into the dark side of the surrogate world, and finds himself questioning its unreality and personal isolation. *Surrogates* is a well-done sci-fi thriller where the central premise, the surrogates, is nicely presented, raising interesting questions about personal interaction, the mystery about who is killing the surrogates keeps you guessing, and the actors and script are interesting and believable.

Couples Retreat

I sometimes wonder what's going on when I sit through a movie which seems to be funny and enjoyable, then, when I walked out of the theatre, I'm thinking to myself, "What the heck was that all about?" That is how I felt about *Couples Retreat*. It seemed funny enough, Vince Vaughn and company deliver their lines with decent timing, misunderstandings and hilarity ensue, couples gain some insight into each other, etc. But afterward, I was left with little to recall, less upon which to reflect.

John Adams Miniseries

I wanted to put in a plug for a DVD I checked out from the library and watched recently. *John Adams the HBO Miniseries* is a fascinating flesh and blood look at one of our nation's founding fathers. John Adams is portrayed as a man with faults and foibles, fears for his family and for his own career. But, he is also brilliant and stout-hearted. At times he is a too demanding father, whose children do not live up to his expectations. The miniseries is brilliantly cast. David Morse as George Washington is almost eerie in his resemblance to Washington. Stephen Dillane as Thomas Jefferson is the cool, intellectual, almost effete contrast to Paul Giamatti's fiery, impulsive, bad tempered John Adams. Laura Linney is radiant as Abigail Adams. *John Adams the HBO Miniseries* provides a brilliant, in depth view into the life and times of our founding fathers and the birth of our nation. See it. §

SUNDAY NEXT BEFORE ADVENT

BY JEANNE WOOLLEY

BORROWED FROM HER BOOK, *Anglican Teaching Papers*

Jeanne Martha Woolley kindly gifted Fr. John with a copy of this most edifying series of Sunday Commentaries with the intent that some of the Essays be printed here.

THE PROPERs -- You have heard this term, and may be seen it in bulletins. Those parts of the Mass that change, and are special to the day, are called the **Propers**. The Collects of the day, the Epistle, and the Gospel are called the **Major Propers**.

The bits of scripture read or sung as Introits, Graduals, Alleluias, Tracts, Offertories, and Communions, along with the Proper Prefaces before the Canon and other occasional hymns (the Sequences) and prayers, are known as the Minor Propers. They always fit in with the theme of the day, and are important in bringing more of Holy Scripture into our worship.

These Minor Propers were always a part of the celebration of the Mass, but in the English church, by the time of Archbishop Thomas Cranmer, the priest often recited them inaudibly. When Cranmer put the Mass into English, he left out much that the priests had been saying secretly, probably thinking the priests would keep saying them (which they often did). Later, when the Mass was put into a large altar book called a **Missal**, those Minor Propers were again set down and again often read or sung aloud. When we sing these Minor Propers, we use some of the ancient chants that the Roman and English churches have used for them throughout the ages.

As we call the parts that change the Propers, so we call the parts of the Mass that are always the same the Ordinary of the Mass.

ADVENT SUNDAY

HERE we are beginning a new Christian Year.

The word "Advent" means "coming" and during this season we are preparing for the coming of our Lord in His Incarnation and in his Second Coming to be our Judge. Advent is a penitential time to get ourselves ready for a joyous occasion. As we said last year, it is a time of quiet, solemn, and deep cleaning of our souls, for we cannot ask our Lord to be our guest in a cluttered mess. We are full of joy as we look forward to our celebration of the Incarnation, but we are struck with awe as we prepare for His judgement.

This may be a good time to make a new year's resolution to try to more closely and fully live the Christian Year, starting with this Advent. The Church has, in its wisdom, divided the year into seasons (Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide, and Trinity) based on the life and teachings of Jesus. Within these seasons are many days that commemorate special events in the life of our Lord, the lives of His Mother and the Saints, and events in the life of the Church. As you thoughtfully live the Christian year yourself, and commemorate the special days when they come, the corporate life of the whole Church (Church Militant in Earth, Church Expectant, and Church Triumphant) enriches your soul. \$

Jeanne Martha Woolley reposed in February 2009 in the Communion of the Holy Orthodox Church. She was buried next her husband Richard Thomas at St. Laurence Cemetery, Tallahassee Creek, Colorado. They chose St. Laurence because it is a singular Consecrated and natural mountain hillside for Orthodox Christian burials. Their son, John Woolley, serves as a Subdeacon at St. Mark's Parish in Denver, Colorado.

THE LION

1405 S. Vine Street
Denver, CO 80210

address correction requested



The Lion is an unofficial, much loved, and uncompensated newsletter of St. Mark's Parish of Denver, Colorado.

V Rev John Charles Connely, editor

Matushka Deborah Connely, staff photographer and bookstore manager

Over 6,000 copies of The Lion are downloaded each month from

www.WesternOrthodox.ca &

www.WesternOrthodox.com

Over 1,500 audio files are downloaded each month from

<http://www.westernorthodox.com/stmark/sermons/>

For the BCP and Altar Missal see: www.EOC.org

For Lancelot Andrewes Press: www.andrewespress.com

For the Benedictine Fellowship of St. Laurence see:

<http://saintlaurenceosb.org>

PAOI Library
2311 Hearst Avenue
Berkeley, CA 94709

THIS NEWLY PAINTED ICON of the Lord's Crucifixion adorns the Basilica at the Saint Laurence Retreat Campus. The icon was prepared during about four months of work by Archdiocesan Iconographer Mary Gay Sullivan Coit. The image is about nine feet tall and seven feet wide. The carpentry is the work of Rdr. Stephen Greenlee who also prepared the boards for the Anastasis icon at St. Mark's Baptistry and those of many of the Saints' icons in the Church. The whole work is egg tempera with gold leaf. Fr. John commissioned this icon with funds from a generous donor and from Lancelot Andrewes Press.

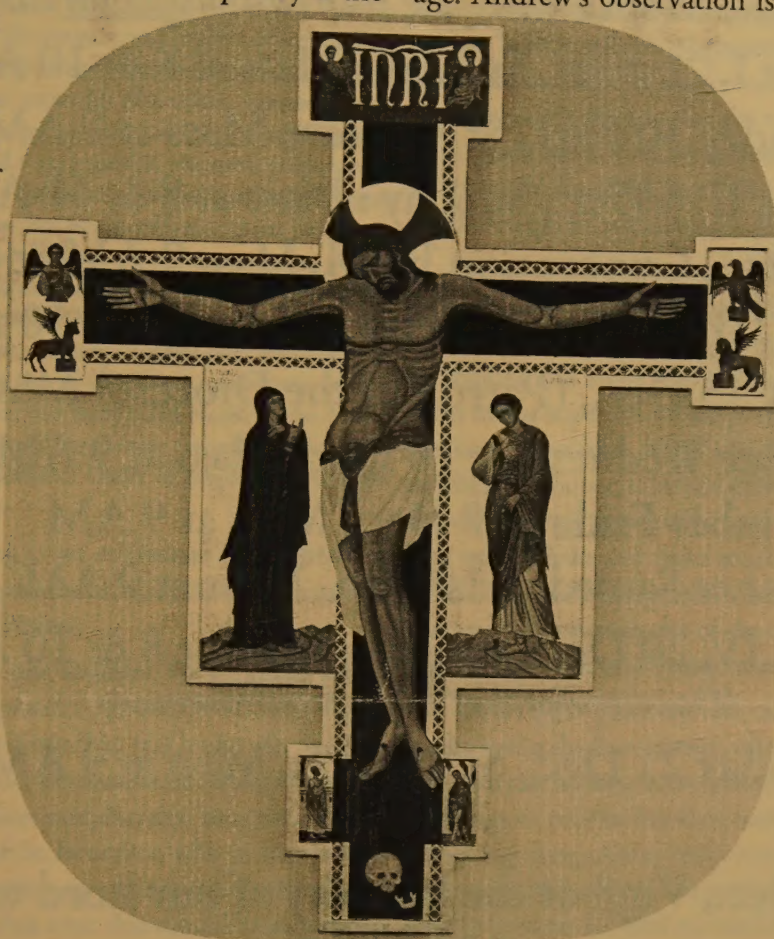
THE original is a radiant blaze of gold and colors which are not duly represented by this photograph. There are many historic European types of this icon. Most incorporate the images of Blessed Mary and Saint John the Evangelist. The skull of Adam at the base of the cross is typical. In this example Joachim and Anna, the parents of the Blessed Virgin, appear in the third and lowest bar of the Cross. The symbols of the Four Evangelists appear at the ends of the second bar and the initials of "Jesus of Nazareth King of the

Jews" (INRI in Latin) appear in the top bar and displayed by two angels. The center of the cross behind the corpus of Christ is black. One of our scholars, Andrew Greenlee at the University of Chicago, has seen the earlier work on the icon but only a photograph of the completed image. Andrew's observation is that here Jesus is supporting

the cross rather than the cross supporting him. Fr. Theodore Eklund remarked that the finished icon appears "three dimensional" whereas in the earlier stages that was not evident.

THESE observations point to the design of the icon in which the figure of Jesus is not bound by the frame but exceeds the frame and in that way exceeds the appearance of a mere framed painting. Mary Gay has used this technique in many icons and always with this effect. It may prove more dramatic here because the whole icon is not simply a rectangle but rather as-

sumes the traditional shape of this genre of what might be called "Italo-Byzantine" iconography of which there are many examples. Thanks to Sean Huft, S. Greenlee, Fr. John, and Mary Gay for a day's work with ropes, tackle and ladders to install the icon above the Altar. §



PROCESSED

JAN 25 2010

GTU LIBRARY

The Lion

December 2009 Vol. CXXXIV, No. 12

*An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado*

Founded 1875

- DECEMBER 2009 -

Advent Ferias and Saints' Days observed with Mass at 9 AM weekdays through the Month with the following special observances:

Advent I, 29 Nov., Sunday : Mass at 8 & 10 AM

Monday 30 Nov., St Andrew, Mass at 9 AM

Advent II, 6 Dec., Sunday : Mass at 8 & 10 AM

Tues, 8 Dec., Conception BVM, Mass 9 AM & 6 PM

Advent III, 13 Dec., Sunday : Mass at 8 & 10 AM

St. Eleftherios, 15 Dec., (Patron of the Diocese) Mass at 9 AM

Ember Wednesday, 16 Dec., Mass at 9 AM

Ember Friday, 18 Dec., Mass at 9 AM

Ember Saturday, 19 Dec., Mass at 9 AM

Advent IV, 20 Dec., Sunday : Mass at 8 & 10 AM

(Decoration of the Church for Christmass)

Monday 21 Dec., St Thomas, Mass at 9 AM

+

Thursday, 24 Dec., Vigil of the Nativity of our Lord with Mass at
5:00 PM

Lessons and Carols at 9:30 PM

Midnight Mass of Christmass begins at 10:00 PM

Friday, 25 Dec., Mass of Christmass Day at 9 AM

Saturday, 26 Dec., St Stephen, Mass at 9 AM

Sunday, 27 Dec., St John Apostle & Evangelist, Mass at 8 & 10

Monday, 28 Dec., Holy Innocents, Mass 9 AM & 6 PM

Friday, 1 January 2010, Circumcision of our Lord, commemoration of St. Basil the Great, Mass 9 AM & 6 PM

The Best Thing About Being a Benedictine Is Having No Charism

Dom James of Christminster sent us this charming essay from one within the Monastic obedience. What a relief not to have to be a clairvoyant he-sychast or any other burdensome thing other than to keep the Rule, keep the prayers, and keep plodding along in prayer and work and meals and reading and recreation and, Lord have mercy, chats with well meaning visitors. It is charming to see the lads at Annunciation Monastery outside of Tulsa having a walk through the country and happily chatting. That doesn't happen every day... possibly because the weather is so beastly in Oklahoma... but when you do get a nice bit of weather... remember that day in October 2007? then it is most opportune to take a perambulation. St. John Baptist in Essex, England is very similar... the earth yields her increase to the monastic garden and the monastic tables. A visual difference is the English roads are so narrow that bright yellow or green jackets are necessary for those who walk them. There are not so many cars on the road in Oklahoma. I have walked extensively in both places and I think I prefer the English dreary rain to the Oklahoma sun and unproductive overcast. I've only worn an old grey cassock in either place and not been run over yet. Those who actually live in Oklahoma can correct my impressions. I spent my first 18 years just forty miles North of the Abbey. The weather, the soil, the people, and the culture are totally different in Kansas. I think we even have a different Order of Angels delivering the prayers. Lord have mercy. Fr. John

AT VIGILS this morning as we celebrated St. Dominic, it occurred to me once again that Cistercians are blessed by having neither founder nor charism.

As an order, we have no one founder. We generally recognize three founders, but in practice have four: St. Robert was the inspiration; St. Alberic was our first real leader; St. Stephen got us organized; and then St. Bernard came along to market us. Any of these four would have said that that they were merely trying to live out the Rule of St. Benedict, who in turn would have said that he was only writing up what monks had been doing for several centuries and that even this should be adapted to local needs.

In short, we have no charism. We're not practicing the spirituality of X while doing work Y and wearing the habit of Z. We have no distinct spirituality, though it can sometimes look as if we do since we have maintained the office while it has gone by the wayside to varying degrees elsewhere. We have no manuals or exercises. We have no distinctive apostolate. We wear a basic habit free of distinctive trinkets. In 1500 years the Benedictine family has produced preachers, teachers, mystics, and theologians, but the first task was always simply to seek God and try to try to save our own souls. A Benedictine monastery is just a place to try to live out the Christian life. It ultimately has no other purpose or mission.

At their best, Benedictines are free of enthusiasms. Long experience teaches that fashions in both heresy and piety come and go. We're not above learning new tricks, but they do not define us. Evangelization, reparation, adoration, bi-location, and even flagellation all have their place and some are needed more in some epochs than in others, but none is the sum total of the

gospel. In short, monks don't believe in killer aps for the spiritual life. Instead, we mostly believe that the things that worked in the deserts of Egypt, at the court of Charlemagne, and in the monastic revival of the 19th Century still work. Like Tolkein's ents, Benedictines want nothing that's too hasty.

We read the rule of St. Benedict each day in chapter, but do not feel any great anxiety about whether we're remaining true to the spirit of our founder, who after all said he was only writing "a little rule for beginners." We can go into our libraries and find thousands of books on Benedictine subjects, but none loom over us in the way that the writings of St. Thomas, St. Ignatius Loyola, or St. Vincent de Paul do over their orders. We have saints by the hundred, and this very fact keeps us from putting all of our eggs in one ascetic or theological basket.

We pray for our own ongoing conversions and growth in compunction. We sing the psalms, read the fathers, and assist at Mass. Monks and nuns are generally not given to dramatic revelations and those who are generally don't blab about them. Most of our superiors would probably agree with a famous 20th Century abbot who, when asked what he would do if he had a mystic in his house, said he'd drive him out. When asked what if the visions were genuine, he said that then he'd be sure to drive him out. Monks and nuns aren't given to the sudden and the novel. Our forebears generally believed that this suspicion of extremes of sensation is one of the most important ways of breaking ourselves of worldly attachments.

We do fight particular our own particular demons-sloth or acedia being the best known when routine gives way to listlessness. We can become too comfortable—we've all seen the merry paintings of monks drinking beer and playing cards. (Not that there's anything wrong with recreation provided that the monastery doesn't become one never-ending house party.) It is also easy to become focused on one's own thoughts and preoccupations rather than on reaching out to God.

Periodically, someone comes along to reform a house or a congregation that's fallen into one of these or some other rut. And that's a good thing, provided the reforms of the reformer don't then become some new overriding *raison d'être*. At times a particular house or congregation develops a particular expertise. At Solesmes they sing, at Zirc they teach, and at Marienkron they give massages, but all would say that's ancillary. Our historical experience agrees with Richard Weaver who tells us that unchecked specialization can all too easily lead to fragmentation and obsession.

In summary, if you're looking for a rather pedestrian life, don't mind a boring outfit, think repetition is cool, and can't keep up with trends, the Benedictine charism may be just the thing for you.

(With apologies to St. Dominic, not that he was particularly nice to us.)

Posted by Br. Stephen, O.Cist

'Twas the Week Before Christmas (The O Antiphons)

by Susan Eklund

EACH DECEMBER the parish calendar arrives in *the Lion* with the listing of the 'O' Antiphons on each day from December 17th-23rd. Why O? ; what is an antiphon and is this really something extra they expect me to do this week before Christmas??? "O" can be an expression of delight "O, you shouldn't have."; of wonder "O my!!" ;or to preface a greeting "O Fr. Connely, could you put up the Christmas tree?". The O Antiphons are all this and more. An antiphon is a chanted musical verse and sometimes a refrain, sung oppositional, by two choirs; in this case one at the beginning and one at the end. An antiphon is inserted before and after certain psalms or canticles. It is usually seasonal, but can also be an expression for a certain saint or devotion unrelated to the office. There is a complete set of Marian antiphons: *O Stella Maris*, *Alma Redemptoris Mater*, etc. which are appointed seasonally to replace the *Salve Regina* at the end of Compline, the night office. The Marian antiphons are stylistically more like hymns than antiphons. Antiphons are also used in liturgical processions, i.e. *Pueri Hebraeorum* (The Children of the Hebrews) for Palm Sunday and *Pange Lingua* (Sing my tongue, the mystery telling) for Maundy Thursday.

The O Antiphons set aside for the last week of Advent. Each begins with an invocation i.e. "O Wisdom" or "O Key of David" with a title inspired from Hebrew Scripture followed by an amplification stating the attribute of the Messiah and developing the invocation; and finally an appeal beginning always with the imperative "Veni" or "Come". These types of invocations were applied to Christ from the early centuries of the faith. Four of them came from Pope St Damasus' (circa 366-384 a.d.) Song of the Names of the Saviour and the title *Clavis David* (O Key of David) was applied to Christ by St. Ambrose.

Historically, Roman sources tell us that the O Antiphons, as we know them, reach back to the 7th century in Spain; also from the written source of the Anglo-Saxon, Cynewulf in his *The Christ* of Cynewulf which was written circa 800 a.d. There is some debate whether they may even date to the time of St. Gregory the Great. As time progressed the verses began to vary in practice by replacing some antiphons with ones for specific feast days falling during the O Antiphon week. The O Antiphons are specifically for ferial days as the given feast days must not have been observed or had not been designated yet In some places there is an O Antiphon

for the feast of St. Thomas Didymus which falls during this week. There was also the addition of an eighth verse "O virgo virginum quomodo fiet" falling on December 24, which is still retained in the Roman Breviary (thus the statement below in the quote from Sr. Winifred.) The antiphons were appropriately assigned to the Vesper service because the Saviour came in the evening hour of the world (*vergente mundi vespere*) and were attached to the Magnificat to honour her through whom He came. They are sung in full both before and after the canticle. In some places they are sung in three places - before the canticle, before the *Gloria Patri* (Glory be to the Father....) and after the *sicut erat* (as it was in the beginning....).

An interesting note is that the antiphons acrostically spell ERO CRAS. In Latin it means: "Tomorrow I shall be there." This is often interpreted as the response of Christ to those who have called "O Come, O Come, Emmanuel". Some have drawn the conclusion that this acrostic indicates that there were originally only seven antiphons and that their primitive order has been preserved.

Part of the beauty of the O Antiphons is that they create a kind of inverted octave (meaning a ferial octave prior to the feast.) In some places bells are not rung during Advent except during the O antiphons and then it is rung as on a feast day; except that the heaviest bell is used. This practice evolved as part of the monastic prayer cycle, as did the tradition of having a different person in the monastic hierarchy sing each antiphon as it applied to their office. (Usually any antiphon was sung by the Abbot or Prior.) It begins at the highest office, the Abbot, who sings *O Sapientia* or O Wisdom and progresses down through the ranks with the *O Rex Gentium* or O King of Glory falling to the monastic resident nurse, the infirmarian.

Most of us go through the Advent season trying desperately to make certain that all the gifts are exactly what the kids want; to bake innumerable goodies for neighbors and co-workers; but where is our prayer to prepare our souls for the upcoming feast? Prayer is the vehicle for the O Antiphons. Praying vespers each evening gives each of us access to the power of these Antiphons. During Advent we may sing the "hymn" O come, O come, Emmanuel during the liturgy but it's real purpose is as a set of antiphons for these seven days in Advent. They are an additional meditation for the season. As each verse refers to the prefigured Christ of the Old Testament (see chart below.) and begins with the exclamatory address, the flow of text gives us something else on which to focus our hearts. The musical emphasis of the refrain is especially declamatory.

In her book, *Hasten the Kingdom*, Sr. Mary Winifred C.A. states-

We ask God to come as Wisdom to make us prudent, as Adonai, the Lord, to save and redeem us, as the Root of Jesse to deliver us into love, as the Key of David to bring freedom, as Day-spring to shed light and life, as King of nations to give peace, and as Emmanuel to offer hope and bring salvation. The final antiphon, addressed to Mary on the Vigil of Christmas, is an acknowledgement on our part that at last the mystery of the Incarnation will always be just that - a mystery.

All of Advent (over and above the gifts and goodies) should be focused on this great mystery. The mystery of the beginning of our Christian life, the beginning of our parochial year, the beginning of that mustard seed faith that is planted in the dark of winter. Like bulbs and wildflowers, the harsh and freezing cold is needed to crack the outer self and allow the inner self to take root and bloom in the desert of Lent. It is thus that the two "dark seasons" are joined. The seed planted during Advent bears fruit in Lent for without

the Incarnation there can be no Resurrection. In the darkest week of the year we see the beginning of the symbolism of the dual nature of Christ; Advent being the preparation for His birth, the beginning of the most human portion of His life; and Lent, preparing the Son of God for the Crucifixion and Resurrection. These seasons are our eventual soul-saving journey to Paradise, our metanoia and pilgrimage.

To conclude Brother Thomas Sullivan, OSB, writes:

In sum then, we begin the celebration of the great O's [in two weeks,] a celebration of the letter O--the letter of the alphabet that reminds us of breakfast cereal, inner tubes, doughnuts, hula hoops, no hitters and Advent. The letter O simply tells us that we're talking to someone. It's like saying "Hey, you" only more politely. But O reminds us of much more. It makes us think of something having no beginning or end. It resembles the shape of our mouth and the sound we make when we face a mystery we cannot fully comprehend.

"O Come, O Come Emmanuel shall come to thee O Israel."

"O Come, O Come Emmanuel shall come to thee O Israel."

Title	Reference to Title	Addl References/verse
O Wisdom (Sapientia)	Eccl 24:5	Sir 24:30, Wis 8:1, Isa 40:14
O Lord (Adonai)	Exod 6:13	Matt 2:6, Exod 3:2, Exod 20, Jer 32:21
O Root of Jesse (Radix Jesse)	Isa 11:10, Romans 15:12	Isa 52:15, Hab 2:3
O Key of David (Clavis David)	Apoc 3:7	Isa 22:22. Ps 107:10
O Day-spring (Oriens)	Zac 6:12	Hab 3:4, Mal 3:20, Ps 107:10, Luke 1:78
O King of Nations (Rex Gentium)	Hag 2:8	Eph 2:20, Gen 2:7
O Emmanuel (God with us)	Isa 7:14, 8:8	Gen 49:10, Ezek 21:32, Isa 33:22

St. Mark's Parish

1405 South Vine Street

Denver, Colorado 80210

The Antiochian Greek Orthodox Archdiocese of North America

Diocese of Wichita

303-722-0707

www.WesternOrthodox.com

The V. Rev'd Fr. John C. Connely, jcc@westernorthodox.com

The V. Reverend Donald David Lloyd, D.D. Rector Emeritus

The Rev'd Deacon Vladimir McDonald

The Rev'd Deacon Mark Douglas Saunders

28 October 2009, SS. Simon and Jude, Apostles

Dear Clergy and Faithful of St. Mark's Parish,

With thanks to God for His many mercies we are soon to begin a New Church Year on Advent Sunday, November 29th. It is also time to think about the Year that is closing and to reflect on the events of that Year and the value they represent. There is value in good government, good schools, good companies and businesses, and in good churches. However, my guess is that most of us find more value in the immediate circumstances of each of our lives. That is the matter close at home. Family, friends, companions in creative activity, exploration, learning, writing, and prayer matter most. Every one of these immediate relationships can be hallowed and motivated and blessed by intercessory prayer.

On the front page of this November LION we quoted Fr. Zacharias:

"PRAYER is a matter of love. Man expresses love through prayer, and if we pray, it is an indication that we love God." *-The Hidden Man of the Heart, Chapter 5*

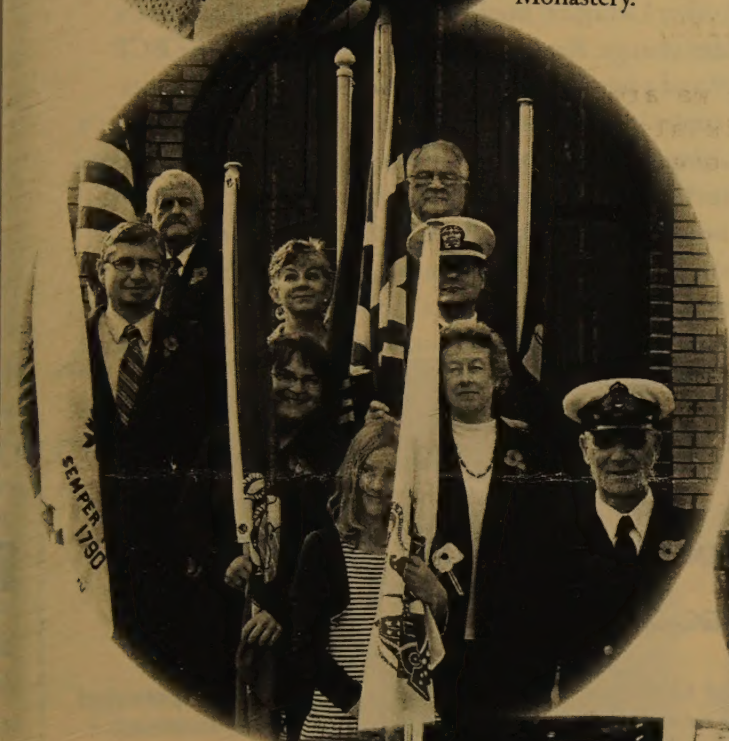
It would seem that "Man expresses love through prayer" also applies to every parent, child, brother, sister, friend, colleague, worshipper, worker, and teacher that we know. Given the Divine Liturgy (Mass) of the Church is the most concentrated meeting of Heaven and Earth possible, it would seem most helpful to every Christian soul to go to Mass and to do so consciously, devoutly, and with earnest prayer. We offer prayers to our Lord Jesus Christ, the absolute God, for all the people in each of our lives. The Liturgy is rich in Sacred Lessons, Sacramental Grace, Divine Praises, formal Intercessions, devout standing and bowing and kneeling and confessions of faith and repentance. What an opportunity to "express love through prayer" in each of our own intentions brought before the Altar.

So, plan to wrap up this Year with prayer at the head of the list of activities for each day and to launch into the New Year of Grace beginning Advent Sunday with this priority. Fr. Zacharias continues "prayer is the measure of our love..." and the summary of the Great Commandments.

In addition Holy Mother Church asks you to remember the duty of every Believer to Tithe a measure of cash and labor and charity for the purposes of Christ's Church in this world. You can return a Pledge to the Church Office by putting a Card in the Plate, sending in a note with a stamp on it, or, just join the 21st century and send an e-mail to our Treasurer, Stephen Greenlee at : sgreenlee@gmail.com

Yours in Christ, Fr. John

Sister Sophia was gifted
with an Icon, a Study Bible,
and some cash to start
her new life in the
Russian Orthodox
Convent, St. Benet
House, just across
Cannon Avenue
from
Our Lady of
Glastonbury
Oratory at
Hamilton, Ontario...
part of Christminster
Monastery.



Above see the Colour Guard for Remembrance Sunday. Deacon Vladimir, the Subdeacons, and Acolytes posed for photos to be included in a "Mass for Newbies" booklet. The area SOYO Teens met for lunch. A Women's retreat at St. Laurence was served by Father Theodore Eklund at Sunday Mass. Madame Tamara McCrossen hosted the event and Rdr. Stephen Greenlee monitored the electrical, heating, and other systems for the Winter event. To book your retreat see www.saintlaurence.org for more information and available dates.

Memoirs of Fräulein Claire (Brainerd) Mostly Regarding Her Recent Schooling

ABOUT two months after my family wandered into St. Mark's I went to a young peoples' retreat in the mountains of Colorado along with my younger brother Oliver and a few others from our church. At this retreat one of the workshop things we did had to do with clearing your mind and seeing what comes to you. This was the beginning of the process that led to my decision to pursue, and subsequently obtain, a Degree in automotive technology.

I was working a job at a law firm downtown. It was a nice 8 to 6--weekly paychecks. I disliked this job so much that I was able to spend the whole paycheck before I got the next one. 2 months into the job I was offered a full time position with the company; up till then I had been tempting with them. I realized that no amount of money was worth it to me to keep doing data entry/pushing paper. I quit that job after 2.5 months and started looking at going back to school.

I ended up at Lincoln College of Technology, which is a trade school of around 900 students. They offered a 2nd degree, for which program I enrolled. One of the other things about the school that attracted me, apart from the curriculum, was the fact that they ran a block program, which meant that I would be taking only one class at a time for five weeks, following which I would take another class. This setup allowed me to focus on one topic. I learn best by concentration on a single topic at a time... possible the way most human beings learn technical materials.

I never wanted to sit at a desk again if I could help it, and I for sure wanted to work at something interesting.

I took classes on cars and I learned about many aspects including advanced diagnostics, which I really enjoyed, (did you know that the 09 BMW has over 150 different computers on board including one for the windshield wipers?). I graduated school with a 3.54, mostly because the topics were interesting to me and I wanted to learn all I could about the big messy puzzle commonly known as cars.

One of the last courses I took was 10 weeks of what the school called the business classes, which were mostly using Microsoft, but we did some work on economics of the global economy. Which I really enjoyed, I learned a lot about cars, and about myself because of the environment and how it really took me out of my comfort zone. One of the really key things I got from school is that if something is in more than one piece then it can go back together, and if it's made that way then it can come apart.

I found something that I like getting up early to go do, and something that I have a blast with and is always teaching me new things. §

WEST FENS FILMS LTD. announce a new project to produce talking head and liturgical movies at various venues of the Orthodox Church. Filming is to begin Monday, 7 December, St. Ambrose Day at the Basilica San Lorenzo, Tallahassee Creek, Colorado. Filming with a new technology and brilliant staff should yield results soon. Actual programming on www.WesternOrthodox.tv may follow in a few weeks.

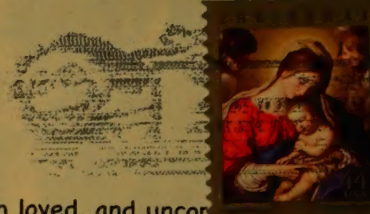
GIVEN THE AMAZING response to the SALE prices on the *Book of Common Prayer 2009* (\$ 15.00 including postage to USA addresses) and the *Monastic Breviary Matins* (\$35.00 including postage) AND to avoid confusion we have EXTENDED the SALE prices to March 1, 2010. It seems far easier to keep processing these and other Liturgical books at these prices than to make a sudden change. Responses have been positive to the BCP 2009 and a number of parishes have ordered whole cases (28 copies in each, just write sales@andrewespress.com for a special quote) and many more clergy and laity have obtained copies for study. Our offer is to produce variant editions for the needs of various Jurisdictions should they be willing to order a press run of at minimum 2,500 copies. Editorial and typesetting and production fees apply but given this BCP is essentially paid up for pre-press, substantially edited, typeset, and proofed, the savings are substantial. -JCC

THE LION

1405 S. Vine Street

Denver, CO 80210

address correction requested



The Lion is an unofficial, much loved, and uncommon newsletter of St. Mark's Parish of Denver, Colorado.

V Rev John Charles Connely, editor

Matushka Deborah Connely, staff photographer and bookstore manager

Over 6,000 copies of The Lion are downloaded each month from

www.WesternOrthodox.ca &

www.WesternOrthodox.com

Over 1,500 audio files are downloaded each month from

<http://www.westernorthodox.com/stmark/sermons/>

For the BCP and Altar Missal see: www.EOC.org

For Lancelot Andrewes Press: www.andrewespress.com

For the Benedictine Fellowship of St. Laurence see:

<http://saintlaurence.org>

PAOI Library

2311 Hearst Avenue

Berkeley, CA 94709